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FIRST
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FOR THE
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THE SECOND EDITION.

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FIRST

REPORT

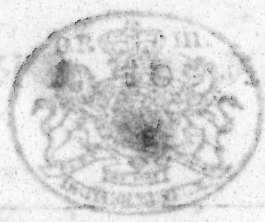
THE

Anthropological Society

OF THE

AMERICAN

ETHNOLOGICAL SOCIETY



SECOND EDITION

1880

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P R E F A C E.

THE promoters of this society acknowledge, with pleasure, that the principles, declared in the following Report, are only the assertion of truths, which the generality of thinking men already perceive: and that their conduct, founded on those principles, meets the wishes of every friend to mankind.

In their plan, they have followed the spirit and sentiments of the public at large; and trust they have the good fortune to be sanctioned by the opinions

which prevail, both in the senate and nation.

Though the impolicy of parochial provisions is now generally acknowledged, yet the following opinion, from such an authority as that of Bishop WARBURTON, delivered by him in a sermon preached for the benefit of the London-Hospital, in the year 1767, deserves here to be mentioned.

He is defending voluntary charities, against an objection, that the legal provision for the poor renders them, at least, unnecessary, if not useless.

“ But when the origen of that (legal)
 “ provision comes to be considered, it
 “ may possibly be seen, that these *new*
 “ *establishments*

“ *establishments* are the best means of re-
 “ moving the inconveniences, which, in
 “ a course of time, have arisen from that
 “ beneficent, but ill-judged, policy, of
 “ *providing for the poor by law.*”

“ ———Unskilful measures, in providing
 “ against distress, *soon took off the edge of*
 “ *industry.* And the law which quarters
 “ the poor on their several parishes,
 “ grew, in time, so intolerable a burthen.
 “ both on the landed and commercial
 “ interests, and so difficult to be shaken
 “ off, that the legislature hath now em-
 “ ployed more than an age, in seeking
 “ for the proper remedy, and hath not
 “ yet found it.

“ In this *inability*, the best relief are
 “ these voluntary establishments, entirely
 “ formed

“ formed and addressed to encourage
 “ INDUSTRY, by providing a speedy cure
 “ to the maladies and disasters of the
 “ disabled poor. From whence it appears
 “ that the *legal provision* is so far from
 “ being an objection to their continuance,
 “ that an *increase* of them is the only
 “ means we have, at present, of putting
 “ some stop to the growing mischiefs of
 “ that *provision*.”

In these sentiments of a great, original,
 and independent mind, delivered above
 twenty years ago, may be seen, a spirit
 and tendency altogether congenial with
 the doctrine, which the reader will find,
 more at large, in the following pages.

FIRST

FIRST REPORT, &c.

IT is about eight months, only, since the PHILANTHROPIC SOCIETY was founded; its primary object being to reform the morals of the poor. The liberal support it has received has enabled its promoters to make considerable progress in the execution of their plan, which has been attended with circumstances that afford them encouragement beyond their hopes. It was intended, from time to time, to publish accounts of their transactions, under the title of Reports. They now submit to the World their FIRST REPORT, which the present favourable appearances seem to call for at a much earlier period than they were prepared to expect.

Previous to the relation of what has already been carried into effect, it will be proper to give

an account of the principles on which the Society is founded, and by which its affairs are conducted.

The plan of this institution is almost or altogether new : it is therefore expedient, not only to state the reasons for deviating from the forms of other charitable establishments, but also with freedom to point out those errors in them which in this have been the great object to avoid.

The Society is formed rather on principles of police than of charity.

It appeared to the founders of the institution, that charity in itself tended to produce upon the mind and morals remote injurious effects which a just policy in its direction ought to obviate. That in the general application of charitable funds, policy had been too little regarded, the evil consequences of charity thereby suffered to spread among the poor ; and that upon the whole, notwithstanding their apparent and immediate benefits, the present state and conduct of benevolencies in this and many other countries, were productive of a result of actual injury to mankind.

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The regards of all men, both as philanthropists and as citizens, have been excited to the complicated evils which exist among the poor. The calamities they suffer call forth the warmest emotions of pity, and the injuries they perpetrate, demand that society should awaken to the care of its essential interests and the personal safety of its members. It is certain that the source of these evils has not yet been sufficiently developed, and it may therefore be thought worth inquiring whether or not those reasons are conclusive which we shall now advance, and which induce us to believe that a very great portion of human misery has its origin in the benevolent spirit of man, indulged without sufficient attention to the constitution of the human mind, and the collateral or remote effects which charities tend to produce.

The class of labouring poor is the first in the scale of civil society and the basis on which all the higher gradations rest. Its labour is the source of national wealth. In the origin of society every man must draw his resources from his own industry, labour is the general lot. Distinctions, riches, and honours, exemption from toil, subordination, and authority, depend, then, on a certain proportion of industry kept

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up,

up, and so directed as, at length, to produce more than enough for the subsistence of the whole, a surplus which becomes riches in the hands of a few. If the due proportion of labour be wanting, that surplus must cease, the springs of wealth will no longer flow, mankind will be reduced to a state approaching to equality, and the labour of the whole will become necessary from the failure, in a part, of their proper allotment.

All who are not possessed of riches ought to join in their acquisition. This principle divides community into two classes, and if it be just there should not be a third. One produces wealth; the other collects it, either for preservation or use. A certain proportion is necessary between the numbers of these two. If there be more who either preserve or consume, without adding to the stock, than the number of labourers will allow, there will be found a deficiency of wealth somewhere; and it is probable that this defalcation will affect the whole system.

It appears to be the nature of charity, when it is bestowed without a proper discrimination of its objects, to have the effect of reducing
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the number of labourers and the quantity of labour; and that this influence, when it has become very considerable so as to extend among great numbers of the poor, must operate in an alarming degree, and become a national evil.

There seems reason to believe that the enormous amount of charitable donations in this country, together with the injudicious mode of bestowing it, are sufficient to produce the mischievous consequence above mentioned.

The legal provisions for the poor, the establishments supported by voluntary contributions, the alms given to beggars, and the private donations of individuals, make together a sum surpassing belief. If all this were bestowed by the rich to reward merit when labouring under misfortunes, or employed to lay the foundation of a useful life in the education of children, it would be not only honourable to the philanthropy of the nation, but highly conducive to its interests; but for want of sufficient caution, and firmness, much of this bounty is annually employed in the support, and consequently in the reward of idleness. Men are moved by the presence of distress to administer a tempo-

rary relief, losing sight, both of the cause from which the necessity sprang, and of the consequences upon the general system of an indiscriminate benevolence.

We cannot here refrain from saying that this neglect exists in the principle of our poor laws; that in them it is unquestionably productive of great mischiefs, and would occasion yet greater, were there not faults in their executive system, which, by defeating in great measure a design that would be ruinous, forms a happy counterbalance to their original error.

The law makes a provision for every person in want. It therefore removes the necessity of providing against want by industry and œconomy, and thus encourages the love of ease inherent in all men, and fosters the evil dispositions prevalent in too many. Every caution will be relaxed, and every profligacy indulged, by men so disposed, from the consideration that neither themselves nor families can ever starve. As parochial benefits are certain to those who can make good their claim to a settlement, they create a dependance upon them, in proportion as they are made pleasant and comfortable. That workhouses are the
aversion

aversion of the poor, arises, probably, from defects in the system of parochial government. It is no doubt a grievance, and a great one, when a worthy member of community is reduced by misfortunes to subsist on parochial benefits. But in a general view it is a happiness, for since the worst members of society have the same claim upon their parish as the best, the evil would be more extensive, and the abuse greater in proportion to the comforts which a workhouse should afford.

The faults of parochial œconomy thus appear to prevent much evil, which the error of its principle, if carried fully into effect, must certainly produce.

The great defect of the poor laws we judge to be their want of discrimination between merit and demerit, amounting virtually to the discountenancing of honest industry, and rewarding of indolence and vice.

There can be no doubt that charities create claimants for their benefits; and there is therefore reason to believe, that if there had been less charity provided, there would have been less occasion for it; and if more should be established,

established, new petitioners would present themselves, some of whom being unavoidably disappointed, would have to attribute much of their distress to the fallacious hope which the bounty, so offered, led them to entertain.

Although a workhouse is sufficiently irksome to the poor when they come to reside in one, it nevertheless affords, while in prospect, a support to their minds, and a pretext for indulging in present vicious inclinations.

Necessity, which is called the parent of invention, is the spring of industry too, for invention is but the industry of the mind. Every thing, therefore which lessens the necessity of men's exertions, weakens the spring of their industry. Thus the numerous and extensive charities by which the bounty of the rich relieves the wants of the poor, teach them to look more to such extraneous aids, than to their own industry and care, and operate as a slow and secret poison, to enervate the energies of their minds, and sink them in listlessness and sloth.

The consequence therefore of excessive and misconducted charity is plainly to produce a
spirit

spirit of indolence; and **INDOLENCE** we recognize as the general mother of all those evils, both of suffering and of crimes, which infringe so much on the happiness of civilized society.

That indolence leads to want none will deny; and since by a reliance on the prospects of charity greater numbers will be made indolent than can have their expectations answered, that reliance, besides bringing many to subsist on charity, will leave many more, in unrelieved necessity, to lament their disappointment.

And we believe it is a truth agreed upon by all thinking men, that idleness is the parent of vice. Where inactivity is congenial to the mind, the want of useful avocations leaves it to its natural inertness; but an active disposition, not directed to good, will degenerate into evil; indolence will be irksome to it, and while on the one hand necessity urges, and on the other, bad example invites, an active spirit will become vigilant in crimes, when it is weary of that vacuity to which it had been left a prey.

Thus we are led to regard idleness as the parent vice of the lower classes of men, and we
might

might urge strong reasons for thinking that industry is their grand virtue.

We hope it will, from the foregoing reflections, appear not to be an unfounded opinion, that, in a national view, charities have a dangerous tendency, and therefore that we shall be justified in an attempt to introduce a different principle as the basis of an establishment for the benefit of the poor.

The interests of every order of community are cemented to each other, therefore, besides the evils which we have traced more directly to the lower classes, it is of importance to consider the effects of the same cause in their more general relation to the whole of civil community.

Society, like every other aggregate, derives its nature from that of its constituent parts; being formed of individual men, the whole is but a larger man, possessed of every part and principle which is found in the animal and rational natures. Charities to the poor may be compared to cordials administered to the sick: every one knows the danger of their habitual use, and of their misapplication, and what
caution

caution and discretion are requisite to their being attended with any permanent good.

It is certain that the quantity of labour in this country is below its just proportion. It cannot but be so, while numbers who are destitute of property live also, without labour, on gratuitous bounty, or upon plunder; for every poor man in health should earn his own subsistence, in doing which he contributes both to the national wealth and to the emolument of his employer.

This deficiency of labour necessarily causes a defalcation of wealth. It will be asked, where that defalcation is to be perceived?—Not among the rich—It, indeed, exists and is diffused through the whole body politic, but is only seen and felt amongst the lower orders. A rich man's estate is not sensibly impaired by a loss which would ruin his poorer neighbour. The diminution of national wealth arising from the deficiency of labour is manifest, not only in the poverty of the lowest class, but in the distresses of numbers of labouring hands, and of inferior trades-people; these, who are the first to feel the injury, would be the soonest and the most sensible of its reparation. If every idle hand were employed in a proper manner, the in-

crease of wealth that would be derived from the accession of labour would appear, first in the augmentation of the comforts these labourers would enjoy. As there would be more workmen, there would also be more masters enriched by their industry; there would consequently be a greater circulation and increase of commerce, by which manufacturers and merchants would have greater gains, and the present class of working hands would have their share of the advantage by an increase of their wages; fewer families would then become burthen some to parishes; the poor rates would fall, rents rise, and the new-acquired wealth, by degrees, ascend to the men of landed property, and diffusing itself on all sides would circulate through the body politic, adding fresh life and energy to every part.

Thus, employments, which would augment the fortunes of the wealthy, are the only means of affording a comfortable subsistence to the poor, while charities, which drain the rich, keep the poor in misery.

Of the two classes of poor, the industrious and the idle, there is no question which is the happier; those only who are useful are comfortable and respectable. The mechanic who re-

ceives from his master the wages he has earned, takes a right and not a charity ; the labour enriches the master ; the pay recompences the servant ; both profit, and neither owes an obligation. Mutual advantage is the ground of the connexion, which therefore forms a link of the social chain. The reciprocal interests call forth the benevolent affections ; the servant loves a good master ; the master values a faithful servant. Protection and assistance, fidelity and gratitude, form the intercourse of sentiments and services between them.

This is not the case between the idle who subsist on charity and their benefactors ; no mutual tie connects them, the one is not held by interest, nor the other bound by gratitude. A gift neither attaches the donor, nor the receiver, to each other ; no affection holds the beggar to the public who supports him ; alms and plunder are alternate and indifferent to him, and men dread as an assassin him whom their bounty feeds. The nuisances, pests, and disturbers of society, are found almost exclusively among those who enjoy its gratuitous benefits. Those only who subsist on their rightful property contribute towards the support of that general sys-

tem from which themselves, individually, receive support.

It is an error to suppose that charity, generally considered, feeds the poor; it feeds their poverty only, and only prolongs their wretchedness. So long as beggars can obtain alms, numbers will continue in beggary, in idleness, in vice, and in misery, evils which a misguided bounty perpetuates in community at ten times the cost which would be sufficient for their removal.

Instead, then, of feeding the poor upon alms, we should furnish them with employ—here, if we are not mistaken, is a simple view at once of the cause and the remedy of those mischiefs, which all men unite to deplore.

We are well aware of the difference between speculation and practice in this matter. We are sensible of the greatness of the disease, of the depth of root it has taken, and of the complication of remote causes by which it has been brought on; and to the host of difficulties thrown in the way of its cure, as obstacles not to be surmounted, we answer, that the glory of the prospect animates us to the attempt.

If

If it were in contemplation to increase the natural riches of a country by increasing agriculture, we should not look to the fertile spots of land, but to the wilds and wastes; these we should consider as mines of latent treasures, which required only the labour of man in order to yield their contents.

The society regards that lost class of people, the children of which it proposes to adopt, as a tract of land, not indeed waste and barren, but as productive of noxious herbs, and generating poisonous reptiles. The abundance of the crop evinces the fertility of the soil, and its pestiferous quality demonstrates the malignity of the seeds suffered to fall upon it, to take root, grow to maturity, and in their turn to shed their seed, and perpetuate the baneful vegetation.

On this rude spot the society proposes to bestow its labours; that vast extent of mind, neither useful to society nor dignifying to man, but ruinous to one, and degrading to the other, which produces rapine, murder, theft, prostitution, disease, fatal punishments, and lingering miseries, by the force of intellectual culture it will attempt to clear for valuable purposes,

purposes, to sow other seeds, and prepare for a different harvest, a harvest of genius, virtue, and religion; of peace, good order, social affection, honest industry, happiness, and wealth.

Since education forms the character, and renders man the instrument alike of the best or of the worst purposes, is it not matter both of surprise and regret, that in the formation and government of society, so little attention has been paid to the direction and proper conduct of a power from which so many advantages might be drawn, or so much mischief might arise?

Those children, whose parents cannot provide for them, are children of the state; what a field of intellect is here afforded for cultivation, and what advantages might be drawn from it, if the opportunity were improved.

But so deeply perverted is the whole system of parish government, so defective in execution, as well as wrong in principle, that it falsifies the most substantial maxim in police, that population is the strength and riches of a state.

By

By the creed of an overseer, the number of births is the standard of the nation's decay, and the command to increase and multiply, was given as a scourge to mankind. A breeding poor woman is detested by him, as the plague, and fines and persecutions are the lot of those who bring into a parish, children likely to have the state for their parent. Families are hunted from one district to another, as if a reward was offered for their heads. The wolves, which formerly infested this country, were not so abhorrent to the villagers as the poor now are to parish officers^a. There are a variety of circumstances which render the settlement of a poor person liable to litigation. Each parish rejects on the smallest pretext they can find, and the miserable wretch starves, between a divided claim to support, from two or more funds. A beadle has been seen to drag a dying man in the streets across the way into the boundaries of another parish, to rid his own of the charge of his burial, and there has left him to perish. From the difficulties thrown in the way of obtaining parish relief it happens that thousands of destitute children are left exposed to the worst examples, and com-

^a To the general representation there no doubt are particular and honourable exceptions.

pelled by hunger to commit depredations on that public, who from being their natural and legal protectors, have abandoned them to the rigors of such a fate. These deserted people are the class of vagrant and criminal poor. They are a class which belongs to no rank of civil community; they are excommunicates in police, extra social, extra civil, extra legal; they are links which have fallen off from the chain of society, and which, going to decay, injure and obstruct the movements of the whole machine. A just policy requires that these links be replaced, by re-uniting the vagrant and criminal, to the classes of labourers or mechanics.

Our attention is next demanded to the management of those destitute children, whose settlements being unequivocal, are admitted to parochial benefits. The same principle pervades every part of the system. Children are considered in the false and narrow light of burthens on a parish. It is forgotten that they are fellow-citizens and subjects; and not understood that the labouring poor, who contribute in their station to the support of the whole community, cannot with proper management be burthens on particular parts.

Under

Under this false idea, however, children of the poor, are received on a parish charge, and on this idea the system of their government is framed.

The parish officer feels himself not as he ought to do, the agent of the state, having a portion of its subjects committed to his care, but as appointed by his parish to reduce the burthens of the poors maintainance; and if he does not succeed in diminishing the tax on his parishioners, he, at least, generally takes care that the poor are not encouraged to expect too much from the support appointed them by law. The expence, time, and trouble, of maintaining children, being considered as entirely sunk, is conducted on the most confined scale, and notwithstanding that the amount of the poors rate through the kingdom is prodigious, the children of the state are brought up in circumstances of apparent indigence, but little superior to those children who are abandoned to a vagrant life, and who virtually have no parent at all. The most æconomical maintainance and speedy riddance of them are the grand arcana they study, while the care of their morals, and the formation of their characters, are the

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most remote from any plan of conduct they adopt.

Is it not singular, that there should not have been perceived a value attached to the authority which a charity has over its wards ? A few years of man's labour more than counterbalance the cost of his infancy; and by a policy which should embrace a longer period of guardianship, and a greater portion of the time in which man is capable of labour, those very wards might reproduce the wealth which the support of their feeble years had consumed; and they might, thus, not only reimburse the fund in the waste they had occasioned, but produce an overplus, and yield an efficient revenue to the state: so that charity, instead of being a public drain, might become a source of national wealth.

One may, in some measure, account for this oversight by reflecting that charities have in early times originated from a principle, which has been considered as unallied with policy: and probably it would have been thought a pollution of the spirit of pure benevolence, to have incorporated it with prospects of gain. Philanthropy has thus proved hurtful by its excess: the intentional benefactors of the poor have been, in fact,
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their greatest enemies; while those who have, primarily, consulted their own advantage, have been in effect the best friends of mankind, because the order of society has linked other interests to their own, by indissoluble ties. We may exemplify these reasonings by drawing a comparison between our great trading companies, and capital manufacturers, who have embarked sums of money in schemes of gain; and our work-houses, hospitals, and alms-houses.

Our East-India Company, our cotton, iron, wool, mill, and many other manufactories, enrich numbers, and afford comfortable livings to numbers more, whose interests were never considered in these undertakings by their principals. They place men in a proper situation of respectability and happiness; while our charities, many of them, serve to nurture misery, and extend it around them, by encouraging men to neglect the opportunities they may have, of making a provision for themselves. It is devoutly to be hoped that mankind will at length profit by an experience so dearly purchased, and found charities, on those principles of mutual interest, on which all society depends.

By adopting such means, how much wealth might be saved, and how much would be added to the sum of human happiness?

Distinguishing the needy into two classes, parish poor and vagrants, it will readily be granted that both are very proper subjects of reform; that in both, great evils, now suffered, might be prevented, and great advantages, which have hitherto been neglected, might be gained. But to introduce a reform among the parish poor, would demand powers which a society like this, doth not possess, if such a reform be not, as may be feared, in the present state of things impracticable. It must take place through the medium of parish officers, and presupposes a thorough change in the system that every where prevails among them; but that system has no doubt arisen from the construction and arrangement of their offices; and what power would be sufficient to obtain an unanimous concurrence of so many independent parties, to a new system of measures, in opposition to established customs, and to practices which are effects of a cause that continues still in force?

It is no doubt to supply, in some measure, the defects of the parochial system, that so many benevolent

benevolent institutions supported by voluntary donations, are become the boast of this country. But in all of these, we believe without a single exception, there is a leading feature which serves effectually to exclude that description of objects for which the present is solely designed; children of the vagrant and criminal poor, that class which is the most lost, sunk, and abject of the human race.

The basis of these charities, generally speaking is a compact, whereby a subscriber of a specific sum to the fund becomes entitled to the selection of a certain proportion of objects for the benefits of the charity.

In the natural course of things, some knowledge of the parties, directly or mediately, and principally, some claims of merit, real or fictitious, are the guides of governors, in their presentations.

The poverty to which they may be witnesses, and the tales of distress related to them, cannot but call their attention, and gain relief.—But in the mean time misery and wretchedness of a more deep and complicated kind, which cannot reach the eye of opulence or the ear of compassion,

passion, which have no friend to witness or recite them; these are excluded from every hope, and to them the door of charity is shut, by the excess of their misfortunes; like the lame man in the gospel, they lie without relief, because they have no *friend* to lead them to the pool of health, which is crowded by a succession of those who are necessitous in a smaller degree.

It is inseparable from the ordinary course of charities, in which a right of presentation is *purchased*, to confine their benefits, in a great degree, to such as already have *friends*.

The nature of an institution framed to extend relief to a class of people, whose want of friends has excluded them from other charities makes it fundamentally requisite to avoid that principle, which, in those, has operated to this exclusion. In this, therefore, a subscription *can purchase no right*. It must be a *free gift* confided to the discretion and fidelity of those who have undertaken the grateful task of conveying such bounty to the relief of objects, whom no other channel has been able to reach.

Every

Every child, brought up in the resort of vicious and profligate people must almost inevitably imbibe the contagion of moral turpitude, and become an enemy to those laws on which the general good depends. Lying is the first lesson of their tongues, and theft the first exercise of their hands; every object they see is at war with decency, and every impression they receive is a vice.

These children, from their lost condition, are first in their claims upon humanity; and become, from the vices in which they are growing up, the most important object of police; Them, the plan of the Philanthropic Society is framed to restore to civil community, to their proper condition as men, and to the right knowledge of their God.

It was not the design of the present institution to augment that general sum of charity, which is considered, as being already too great, and as injurious not only to the community at large, but to the poor who receive it. It was proposed to establish a fund, not to be sunk in gratuities without any return, nor to be a perpetual current from the purses of the rich to the miseries
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of the poor, there to stagnate, and keep alive, rather than relieve, their wants.

The object in short was to unite the spirit of charity with the principles of trade, and to erect a temple to philanthropy on the foundation of virtuous industry.

Hence the institution is said to be founded rather on principles of police than of charity. For if charity be considered as divested of any views of a return, this idea is rejected as destructive of the main pillars of civil society; on the contrary the principle of mutual benefits is adopted in its fullest extent, a principle which in *giving* ever has views of *return* with interest. It is easy to show that the plan of employing a gratuitous fund, in a system of labour, with views of gain, may accord with the most pure and genuine charity, in the creation of that fund; because whatever gain should be supposed for a long time to arise, will be called for in the extension of the plan, and cannot, therefore, return in dividends to the subscriber, from whom an annual supply will yet be found necessary. The principle is adopted for the benefit of the poor themselves, as the only

means of giving them the comforts that belong to their station.

SKETCH AND OUTLINE OF THE PLAN.

As this institution was founded for purposes of efficient good, and its promoters were persuaded of the truth and importance of those views of charity and of police which they have briefly presented, they have adhered to two great and leading points, drawn from the foregoing reflections, and forming the basis of their plan.

The first was, in forming an establishment, which should actually remove misery from the poor, and thus be, in effect, a charity; to guard against the dangers, just pointed out, arising from the natural tendency which charity, in prospect, has to lead men to a reliance upon it, and weaken their natural energies, which are only to be kept up by a sense of their interests depending on their own exertions.

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This danger, they presume, they have obviated by their choice of the description of objects for relief; children found in the resorts of vicious people, and who are growing up in vicious principles and practices. The line here drawn cuts off all expectation which could slacken the industry of honest men; *for such cannot form a deliberate purpose to become wicked,* and therefore cannot look to such a charity with hope.

Being, on the one hand, guarded against ill consequences; it tends, on the other, to be productive of good. For it removes from the residences of bad people, numbers who subsisted on the produce of their crimes; less plunder and less imposition will therefore be committed, in proportion as there shall be fewer, whose necessities are supported by these methods, and fewer left to practise them.

The second object, was to embrace in one plan, as many advantages as the nature of an establishment, supported by free gifts, for the benefit of the unfortunate, rendered practicable.

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The charge which the conductors of a charity have undertaken over its wards, is a charge, in its own nature, of the highest importance. The authority which they are enabled to acquire over minds, dependent on them for every comfort they enjoy, places the formation of their characters, so far as they depend upon education, entirely at their disposal, and affords an opportunity of the most interesting kind, which should neither be neglected nor abused.

The first and essential object in this head of their plan, is, therefore, to form the characters of the wards to a sense of religion and virtue.

The attainment of this great end, absolutely necessary to the commencement of that general reform, which they hope will arise out of their labours, demands a considerable length of time, during which, the means employed may produce their gradual, but certain effects.

The labour, well conducted, of youths, during much of this time, will be productive of a gain, for the benefit of the fund and the extension of its design. This will be a most

valuable source of acquisition, a lesson to the wards of the charity, and an example to others, and forms a material part of the plan.

In the choice of employments for a class of people, who, from time immemorial, have subsisted on the labour of others, it has been a fundamental maxim to guard against injuring any of the present classes of working hands. If on account of giving employment to a vagrant, any honest man be turned out of bread, no good is done to humanity, or to the state.

To prevent this evil, the wards of the society are to be employed, primarily, in the produce of such things as they will consume.

As they will, in all respects, enjoy comforts, to which they were strangers before, their altered state of life will create a new market for the produce of labour, and for that market their own labours are the most proper source of supply.

The society began their purpose with children, not exceeding five or six years old; this threw back the prospect of any benefit from their labours, to a period too remote to gratify the
 3 desires.

desires of those who were anxious to see their plan mature, in their own time, and under their own guidance. Children of nine or ten years old came under their notice, and they felt it a duty not to consign such to ruin, without giving them an opportunity for salvation.

The same motives led to an acceptance of children of twelve or fourteen, and they were regarded as affording a valuable experiment upon which to ground the future line of conduct. The result was equally favourable to humanity, and to the interests of all parties. The mischiefs many had feared from the evil habits children of so ripe an age must have contracted in bad company, and a vagrant life, were found within the power of seasonable correction and good government to prevent. The basis of this happy reform, was their preference of the situation to which they were admitted, before that from which they were taken; the threat of being returned to it, was more terrible to them than correction: by this means an absolute ascendancy was gained over them, and the dominion of virtue and good order ~~was~~ established. Those who had been gained over, were instrumental in the conquest of others; and the vices of a new comer, instead

stead of contaminating the older wards, yielded to the influence of their reformed manners. Individual dispositions, however adverse in themselves, falling into a regular current of virtuous habits, mingle with the stream, and unite with it of course.

In every step of this procedure, the fears of great numbers who were acquainted with the design, foreboded disappointment, and kept them back from embarking in its support. Nothing could satisfy those fears, but facts which should speak for themselves. They feared that abandoned people would not consent to their children being made good members of community; that they would entice them away from the society's care—visit them—inspire them with evil inclinations; and by their intercourse, defeat the purposes of the charity: they contemplated the enormity of the corruption of the poor, and the ill success of the means which had hitherto been tried. The enemy appeared in full view; but they could not as yet see, nor confide in, the resources which were looked to for his defeat.

In fine, the plan was considered altogether as the pinnacle of romance, and adjudged to be

be practised in the city of Utopia, or the Arcadian fields.

Few were found who, as an abstract proposal, would hazard their names in its support; and had its promoters waited for the collection of a considerable fund, and the sanction of a numerous body, before they had commenced their undertaking, it is probable it would have remained ever unattempted.

While speaking on this subject, the early and zealous patronage of the Noble President, deserves a tribute of gratitude from us, from his country, and from mankind. He saw the attempt in its just point of view; and by the sanction of his name, may be said to have given existence to a society, which by its own effects and its examples, may not improbably be productive of benefits, far beyond the limits which the plan at first might have appeared to embrace.

Its friends were therefore no less compelled by necessity, than led by inclination to the line of conduct they adopted; it was to begin the exercise of their design with such means as they could at first command; to extend it as
they

they should be enabled ; and instead of reasoning, to bring forward experiments, which could not fail of being decisive, and putting an end to such ill-omened doubts.

They saw that in the great scale of society, virtue was superior to vice ; that order must prevail over confusion ; that there wanted only the laws to be put in force, and the interests of mankind to be directed to a point, to gain ample powers for the purposes at which they aimed ; and on their confidence in these great truths, they trusted their credit and their labours in the work.

As the principle of society is a reciprocity of interests, conformable to this principle the charity proposes, that the interests of the wards themselves, shall be the basis of that interest which the community is to derive from the change in their condition.

The children taken from the miseries of a vagrant life, to the decencies and comforts which are the proper rewards of honest industry—kindly treated with timely interpositions of authority—a consequence given them—an emulation excited among them—the active principles

principles of the mind roused, and prospects of future advancement held before them: all serve to attach them to the society's protection, and to form them to an implicit observance of its rules.

Among the parents of such children, are a variety of characters: where parental affection prevails, no other authority is wanting; they feel a sort of pride in their children's elevation, requiring only to be satisfied of its truth. Among those, who, to a dissolute life, add a total insensibility to good, and to their children's advancement, the laws can be enforced; an inquiry into their conduct will not fail to subject them to legal penalties as vagrants, if not as criminals. Thus the society can employ the sword of justice to sever those cords of parental authority, which are used only to drag the child to ruin: no necessity has yet arisen of such severity; but whenever it shall, this will become one branch of the society's functions in the prosecution of its end.

From the experience the friends of this undertaking have had, they have reason to believe, that many among the very worst and most atrocious characters will co-operate in

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this

this great work, by resigning their children freely to the charity, and cheerfully conforming with its conditions.

The only stipulation they make is, permission sometimes to see it; and it is easy to comply with this under such limitations as prevent any danger. They are enjoined to get a ticket of leave, and not suffered to see a child without one. They are directed to give it good advice; and as they are not allowed to be alone with it, they do not fail of complying with this injunction: nor does it lose its effects upon the child. The parents on such occasions take pains to clean themselves, put on their best clothes, their best affections are called into exercise, and this indulgence, thus managed, is productive of good both to child and parent.

The experiment made was necessary to a knowledge of these dispositions in the outcasts of society, and the fact is considered as being of the very first importance in a political view.

In the first place, it removes a most serious obstacle, which was apprehended to the present undertaking; in the next it must give unbounded

bounded animation to the zeal of good men, in forwarding a reform, in which even wicked ones will heartily join.

A single child was first put to nurse, to which several more were soon added ; when the number amounted to twelve, a small house of £10 per ann. rent was hired, in a situation, where more could easily be obtained as they might be wanted. A matron was placed there to superintend the household concerns, and the government of the wards ; such of them as were capable, were employed in knitting stockings, and weaving of lace and garters.

A second house was soon hired ; and presently a third ; the number of wards was increased to twenty ; and among them were several from ten to fourteen years old. The boys and girls were now separated. A shoe-maker was placed in the second house, several of the elder boys began this necessary branch of manufacture, and already the whole seminary is supplied with shoes made within itself.

In the third house is a tailor, who has a certain number of wards under his tuition. It is intended that all shall learn knitting, spinning,

or some such employ as may be useful to them in old age and infirmity.

Agriculture is the grand source to which the society looks for employment for their wards. Agriculture, man's natural labour, and the primary spring of riches, of health, and of happiness.

Our populous cities and towns are already too much crowded with manufacturers, mechanics, and menial servants, who flock from all parts of the country. To preserve the just balance, let us then, send to wholesome air and exercise, the miserable wretches who are now perishing upon dunghills in London, and form them a hardy race of husbandmen, from the waste of society, to populate and cultivate the waste and barren parts of the country.

The mode of living is in distinct houses, as separate families. A manufacturer has a house for himself and his wife, if married, and a certain number of wards, whom they are to regard as their own children. In these respects, the design is to approach as nearly as possible to common life.

They

They have two banyan days every week, or days when meat is not allowed. Their beds are laid on a kind of wicker hurdle, which is removed in the day-time to gain room for work. Utility only is consulted in every arrangement, and as the wards are forming for the humble station of labourers, it is thought an important care not to accustom them to conveniences and indulgences, of which afterwards they might severely feel the want.

They have regular hours for every avocation; and prayers in the established form of worship every morning and evening. To preserve good order, and to give them ideas of services to each other, certain wards are appointed daily as stewards for domestic offices; these lay and remove the cloth, and wait on their companions at table. They are called to every different exercise by the ringing of a bell. Each master or mistress keeps a day-book of their children's conduct, minuting down any fault or desert that is proper to be noticed. This day-book is an index to the character, and a most powerful instrument of forming it to good. The calendar of their faults is termed the *black book*, and the disgrace of being on this list, is more dreaded by them than a chastisement.

They

They are governed rather by the influence of rewards than punishments; to be omitted in the former, keeps the same distinction between merit and demerit as being included in the latter, while the one exalts and the other debases the mind.

At certain times they are called together, the book of character read and commented upon, and praise or blame publicly bestowed.

To the most distinguished there is given weekly, a ticket or testimony of good behaviour, and they are taught to consider these tickets as treasure, which they are to be diligent in accumulating.

Of late, few have been on the black list, and all have received these tickets. Already these poor children, who a few weeks since were loathsome spectacles in the streets, with misery and the gallows before their eyes, are not a little superior in behaviour and disposition to the greater part of those, who belong to the body of honest and industrious poor. So easily are youthful minds, made to receive the impressions either of virtue or vice; and so certainly might the charity-poor, of every kingdom

kingdom, be made patterns for all the other classes of citizens.

A practical school of morality constitutes a very essential part of the society's plan; of this, the foregoing regulations form but an inconsiderable portion, and time and circumstances have not as yet permitted it to be carried further into effect.

The whole, is indeed, at present, crude and imperfect; an embryo, which, only by slow gradations, can shoot out its members into a more perfect form. In such a state there must appear many defects, for which intelligent and liberal minds will make proper allowances.

The rapidity with which this institution has grown from nothing to its present period, has caused much astonishment; for it sprang up, a regular establishment was formed, and the fruits of order and industry had appeared, while many who had known of the design in its infancy were just confirmed in their opinion of its impracticability; and before many others on the very spot where it is founded had heard of such a plan being in contemplation. A few months only has advanced this institution

to an extent which has seldom been exceeded in as many years, and the same rapid progress is now going on.

OBJECTION ANSWERED.

It has been alleged, in objection to the principle of this institution, that by relieving the burthens of bad members of community in preference to those of honest and industrious persons, it becomes an encouragement to vice. This objection having been urged from several respectable quarters, it is entitled to a serious reply.

Two grounds of answer may be taken to this objection: First, that the premises are erroneous in point of fact, it being not true that children are, in general, burthens upon bad people, or that they derive any relief from the deprivation of their young. Secondly, that it is erroneous in its conclusion; it being denied that the relief which the objection supposes to be given to bad people, can operate as an encouragement to vice.

First, In fact, children are not burthens on wicked parents; they are instruments or coadjutors in their labours, earn more than their support, and are always considered as a valuable consideration. It is notorious that beggars hire children with a view of increasing their gains. Children in arms excite compassion for their supposed mothers; when they can run alone, they are instructed to claim it for themselves; as they ripen in years, theft is an early lesson, taught to apt scholars. Thus, at all periods, children are the proper instruments in these diabolical trades, and a grand source of their dishonest profits. Nothing, therefore, can be more erroneous than to consider the removal of a child from a wicked parent's care, as easing the parent of a burthen.

Secondly, Whatever benefit might be supposed to be done to bad people, by this charity, could not operate as an encouragement to vice, but the contrary. Suppose a bad man's burthens to be relieved—what follows? The wants are diminished which he supplied by his thefts, the necessity of his thefts are therefore diminished, and in proportion as the cause is removed, the effects must cease.

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Suppose

Suppose a case put two ways. A bad and a good man's family are both adopted by a charity, and the parents have the care of their maintenance removed. Will not either parent remit in those exertions, whatever they were, which they employed for the support of their families? he who stole will have less occasion to steal, will he not, therefore, be less active and less desperate? will it not be possible, that, being no longer goaded by necessity, he may steal no more?

In like manner, he who supported his family by virtuous labour, will have a less incentive to call forth his exertions; will not, therefore, his industry slacken, and will he not indulge more in sloth, and such amusements as, among the poor, are generally injurious to morals? Will not, in fine, the one character be amended by removing the necessity of his crimes, the other ruined by destroying the spring of his virtues?

Nothing can be more obvious and simple than this conclusion: Remove necessity from all men alike, and you induce indolence in all. But indolence in a labourer becomes a vice, and the man is ruined—while in a thief, indolence is a cessation of his depredations, it is a sort of negative virtue, it gives a respite to guilt, affords
time

time for remorse, and may become the first dawning of repentance.

No policy, therefore, can be more wise than to give the bread of charity, as a mean of promoting industry, to those who live on the produce of theft; no conduct more injudicious than holding out to the labouring poor, gratuitous offers which inevitably supplant their industry.

There is, however, a point of view in which bad people may be said to receive the benefit of such a charity; when their vices are the result of necessity; when they are not devoid of some remains of compunction; when they love their offspring; when latent sparks of pride are kindled at the hopes of seeing them restored to the community; such parents will rejoice in this charity, and feel it as done to themselves. But let us remember that this is not a wicked joy; not a benefit done to them, as profligate characters; it is a glorious triumph of virtue in minds which have fallen under the dominion of vice; it is extending the effects of that reform (intended for children) to adults, who it was feared were without its reach.

If we consider the present institution, as benefiting wicked people, it will be found to benefit them, not by encouraging, but by reforming their vices: on the one hand it takes away the incentives to crimes; on the other it rouses against evil propensities, the latent good qualities of the mind, and thus has a twofold operation towards promoting the cause of virtue, and the interests of society.

We ought always to keep in view, that children only, and not adults, are the express objects of the benefits which this institution bestows; that all the advantages which may arise from it to the adult poor, are collateral, or accidental. If some of those benefits should fall to the lot of worthless objects, must we refrain from doing good because the good will diffuse itself to unworthy characters? To punish the parent, must civil community perpetuate its own injuries, and leave the child compelled to be his father's successor in the guilt thus doubly avenged; on such a principle of conduct, might the GOD of nature shut out the sun beams from the world, because they are reflected upon wicked men.

We have inquired into the influence of the present charity, on men already engaged in

dishonest practices, and find that it will diminish the motives and the incitements to criminal acts; but the objection takes another ground, which must be examined. Will not men of good principles degenerate and become bad, to qualify their children for the school of reform?

Impossible! This would be to suppose that vice grows out of virtue, and that parental affection will produce profligacy of manners. The objection can scarcely be proposed, without answering itself: the will to degenerate pre-supposes degeneracy begun; and men must already be bad in principle, before they can conceive the design of becoming so in practice. A man of good principles must feel a congenial pleasure in contemplating a design to destroy the seeds of vice. If such could become bad it will be remembered, that they would be liable to the punishment of their crimes.

Will a man expose himself to the gallows, or will he voluntarily sink himself and his child into the deepest misery for the prospect, that his child may possibly be redeemed, and himself certainly lost. When want in the first
stages

stages is sure to be relieved, men will not guard carefully against want; but when children alone are removed only from the last and lowest state of misery, what temptation can parents have to embrace it for themselves? The objection has been meliorated into another form; although an honest poor man should not become wicked to qualify his children for the charity, will he not, at least, feel himself hardly done by? We ask, in answer, are the discontents of inferior stations to be the guide of public conduct? Will the objector resign his estate to his poorer neighbour, who may think his humble condition an injustice in the order of things? In the distribution of charity there will always be claimants disappointed, and thence dissatisfied.

I N C I D E N T S.

Important information is often to be gathered from incidents in themselves trivial, and is better conveyed by a recital of the circumstances than by abstract moral reflections.

Almost all the younger wards have given proofs of their origin by little thievish practices.

On

On first coming to their nurseries it was common, at night, to find their pockets crammed with trifles, which they picked up about the house. This disposition, the germ of future mischief, was in general, easily subdued. The elder children discovered less of it, being more capable of judging of their new circumstances, of the certainty of detection, and the inutility of success: the inclination in general appeared to cease with the occasion.

Dismissal from the society's care has always been held out, both to parents and children, as a punishment for ill behaviour. A girl had told a wilful lie, for which she was whipped; she declared she would go away, and those about her thought it necessary to watch her, lest she should escape. This gave a dangerous consequence to the girl, and turned the society's threat on itself. To correct this evil, the children were called together, and informed that the girl had deserved dismissal for telling an untruth, but in lenity to her had only been punished with a whipping; but that having presumed to threaten to go away, and thereby showing herself insensible of the society's bounty to her, she must immediately be discharged as a necessary example to the rest. Her rags, which
were

were preserved on purpose for such occasions, were put on her, and she was ordered to take immediate leave of her companions, and depart. This produced a most affecting scene. The girl bid a faint good bye; the rest echoed "good bye" in most melancholy tones, and with tears trembling in several of their eyes; she did not, however, offer to stir; and, on her being pushed to the door, one of them burst into a loud lamentation—she was her cousin—and there was a general intercession for her permission to stay; she did not know, they said, when she was well used; they hoped she would behave better in future. She was desired to kneel and ask forgiveness—she did so—and thus the affair ended.

One of the boys was of a disposition uncommonly mischievous; he had not been long with his nurse before he struck a companion on the head with a brass candlestick, seized the poker, and used the most violent imprecations in his passion. After a severe flogging for his conduct, he, notwithstanding, kneeled down to beg that he might not be sent away. This has been the most troublesome boy of the whole number, but by proper admonitions and seasonable rewards, as well as timely punishments, he is now brought
to

to be one of the most useful members of our little community.

A lady asked one of the boys where he had lived before he came to Hackney.—“ At Mr. _____’s,” he replied, naming a gentleman in whose house he had been some days, after having been taken almost naked out of the streets, and clothed; “ And where before you came there,” added the lady—he looked blank and confused——“ I lived at Mr. _____’s,” “ Ma’am,” naming the same person. He did not wish to trace his history beyond that period.

One of the boys disappeared for some days, having taken with him some articles of clothes. His mother brought him back, with earnest entreaties for his re-admission. The boy pretended he had lost the bundle from behind a coach. He was taken in again; and has since gone off a second time, having stole some money, and pawned a pair of new shoes. He was brought back again, and much intercession made for him; but it was with too much reason feared his vices were incorrigible, and lenity carried too far would have been injurious to the rest. This boy is, therefore, after an unsuccessful attempt at reclaiming him, left to the melancholy prospect which awaited him before he fell under the society’s notice.

H

A girl,

A girl, near fifteen, who had lived a considerable time by begging; and, by her own confession had been in very suspicious situations, bordering on seduction; and who was now on the very verge of the most abandoned state, was admitted, at her own earnest desire of shunning the danger that threatened her. Her conduct for a time evinced the company she had kept, the habits she had contracted, and the dangerous impressions which had already been made on her young mind. She possesses natural good sense; and seasonable remonstrances and advice have at length happily succeeded, in subduing the evil propensities which had so nearly effected her ruin. She now behaves with the greatest decorum, and gives reason to hope she will become a valuable acquisition to the seminary, and a useful member added to society at large^b.

Two boys have disappeared entirely. They had not been ill-disposed, nor ever chastised; and, as they came out of the country, probably they were anxious to return to their friends in their new clothes; having been before kept, by shame of their rags, from going home. In this

^b The boy above mentioned was at length re-admitted, and at this time, May 1790, is chief of the Carpenter's crew. The girl, notwithstanding the promising appearance for a time, had incorrigible vices, that rendered her dismissal necessary.

case their clothing is not thrown away upon them.

When a child is found in a state of complete wretchedness and vice, no inquiry is made concerning its parish. It has been said that, if the law existing were duly enforced, none of the evils complained of would remain; but the law is a dead letter unless it provides springs and powers for its own exercise; and laws which are not enforced may as well not exist. Were the society to undertake the compelling of parish officers to do their duty, their labour would increase an hundred fold, with very little prospect of advantage. Of this some experience has afforded them ample proof. Margaret Mac Kabe, an Irish woman, a widow, has a child, for which she applied for the relief of this society. During a fit of sickness in an hospital, her little property had been exhausted in supporting the child; she was now able to provide for herself, but the child was a clog upon her. It was thought proper to apply on her behalf to the parish officers; she resided in one parish, her child was born in another; a number of applications to both were made without success, producing only references from one to another. Both child and mother must have gone a begging.

ging. She petitioned for a small sum to fet her up in a stall, to sell salop: this was granted; and a single guinea has put her in a comfortable way of living, and maintaining her child. To engage much in services of this kind would either be at the hazard of great imposition, or require a great sacrifice of time; and to enter into contests with parishes would also be a work of infinite trouble, of which the officers are well aware, and generally contrive to weary out of their applications, both the poor and those who interest themselves on their behalf.

MODE OF OBTAINING CHILDREN.

The friends of the institution visit the places where the objects of it reside. They find there undecribeable misery, which no friendly hand had reached, nor pitying eye had seen. The most abominable filth renders their habitations to the last degree offensive; swathed with rags, and begrimed with dirt, the traces of the human figure, in them, are almost lost; a person cannot go up stairs without apprehending danger to his limbs; an empty apartment, or, at best, furnished with a broken chair, and a bundle of rags for a bed, is their wretched residence, for
which

which the miserable tenant pays a shilling a week to some landlord, but a few degrees advanced above themselves. Sometimes there are two or three in a room. Begging and stealing are their ordinary means of subsistence; drunkenness, lying, quarrelling, profaneness and prostitution, are their manners and way of life. The springs of honest industry, in their minds, are wholly unbent; they neglect the little comforts, or alleviations of misery, they might procure by their own exertions; and either abandon themselves to despair, or vainly endeavour to drown the sense of affliction, by plunging themselves more deeply in oaths, intoxication, and debauchery. Thus the promoters of this charity seek acquaintance with wretchedness in its last and lowest stages: They converse with these forlorn people on their way of life, and on the vileness of their condition, and point out the means of relief through the bounty of the society. On these occasions, they are witnesses to blessings from lips accustomed to utter only blasphemies: they hear the name of GOD invoked with praise, in places where it had been known, only as a mode of cursing their neighbours: and they have seen the frames of men and women, on contemplating the plan of the society, agitated with emotions of gratitude, which

which they knew no language to express. FROM THESE PLACES THEY PROCURE CHILDREN, WITH THEIR OWN AND THEIR PARENTS JOYFUL CONSENT.

All applications on the behalf of children who are not resident in some such places of extreme debasement, are received with caution and jealousy. It is rarely that the last stage of misery, allied with vice, can be *recommended* to charity. An acquaintance with this class of people is only to be had by painful researches, in which few will engage: and to receive such objects as, in the ordinary course, have friends to intercede for them, would be to defeat the plan of the society, and so leave undone that great work, which is its peculiar distinction and boast.

It is seldom to much purpose to offer to the world speculative schemes of reform: the labour of execution is so remote from mere ideas floating in men's minds, that a thousand excellent plans arise, in succession, and pass away "like the baseless fabric of a vision."

It would have been in vain for the friends of this institution to have only published their plan,

plan, and left it for others to adopt. Of this they had abundant proofs, when numbers who most warmly applauded the theory, scarcely refrained from turning into ridicule the attempt to put it in practice. They saw, therefore, that if they would effect a real good, they must not *propose*, but *act*. That they must go on steadily, perseveringly, undauntedly, in one uniform course continuing to pursue their aim; neither diverted by varying opinions, intimidated by adverse accidents, nor rebuffed by numerous obstacles. The result, thus far, may be called an experiment; it is new, in the history of civil society, and has afforded a light that is invaluable.

Whether it shall remain barely as an experiment; and as a record to posterity of what is possible to be done for the good of mankind; or whether the plan shall be followed up with vigour and effect, and the glorious prospect, with which it is pregnant, be realized in our own day; now depends only on the spirit of the nation — whether they will content themselves with empty praise of the design: or whether individuals will give an earnest of their approbation, in contributing, each, his quota of substantial support. Great and almost exhaustless as the
evil

evil appears, it bears a very small proportion to the greatness and opulence of the nation; and when it is considered that an increase of national wealth must be the certain consequence of carrying the plan into effect, even poverty itself, could it be pleaded, would afford the most cogent argument in its favour.

On comparing the total expence, so far incurred, with the extent of the establishment already formed and supported, it will appear evident, on the whole that there can have been no unnecessary profusion of the public money: but when it is considered in how short a time the fund has been created, and how rapidly the institution has advanced, consequently, how considerable a proportion of that fund must needs have been employed in the external, incidental, expences and exertions which have produced such happy effects, it will then be apparent that, in the ordinary expences, within and for the support of the institution, as rigid an œconomy must have been preserved, as is consistent with that degree of comfort and decency, which becomes a charity supported by public bounty.

Several respectable friends of the institution have intimated, that a less expence of printing
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might serve. But it will be considered that Printing is the medium of communication to the public; and almost the only instrument of informing or interesting them in any work requiring their support: that it is, therefore, the source from whence all the good hitherto effected by the Society has been derived, and to which it must look for the further extension of that good. To be more sparing in this particular would be to sacrifice the greater object to the less, the end to the mean: and it is only by continuing to diffuse intelligence, in the same manner, through every channel, that the end of the Society can be attained, and the public be eventually served. There can be no doubt but an almost general contribution, to an object so generally interesting will in time take place, and every means should be put in force for hastening that period, when the magnitude of the evil in question shall be lost in the greatness of a complete and final remedy.

I

ACCOUNT

ACCOUNT of RECEIPTS and DISBURSEMENTS, to May 1, 1789.

Dr.		Cr.
To Donations &		By Provisions and
Anonymous 463 19 0		Nursing - 130 4 9
To Annual		Linen and Clothing 82 2 8
Subscriptions 394 8 0		Furniture - - - 75 4 0
		Rent and Taxes 47 0 0
£858 7 0		Manufacturing Im-
		plements - - - 14 4 10
		Salaries and Wages 81 0 0
		Stationary, Books,
		Printing, Adver-
		tisements, &c. 74 3 6
		Medicines - - - 5 10 6
		Sundries & incidental
		Expences 34 18 5
		£544 8 8
		By Balance - - - 313 18 4
To Balance £313 18 4.		£858 7 0

Since the date of this Report, a fourth house has been hired, and several additions are now making, the particulars of which must be reserved for the next Report. But it is proper here to acquaint the public that what has been yet done, is only preliminary to the grand and fundamental part of the plan, upon which, only,
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an extensive system can safely be made to rest ;
this is an establishment in the country for purposes of agriculture, and is next in immediate contemplation.

To carry this into effect, considerable supplies will be necessary, and it is trusted will not be wanting.

FORM recommended for a LEGACY.

I A. B. do hereby give and bequeath the sum of
unto the TREASURER
for the time being, of a Society established in London, under the name of the PHILANTHROPIC
SOCIETY. The same to be paid within
months after my decease, in trust, to be applied to
the uses and purposes of that Society.

On a subject so copious and important as the depravity and miseries of the poor, and the remedy of these evils, attempted by this Society, much remains to be said ; and the opportunities afforded by future Reports will be embraced, for submitting to the public such further reflections as shall be judged of importance to the advancement of the design.

It

It will be learned, with pleasure, that the example of this Society has been already followed in other places. A similar institution bids fair to be established in Wales, by the exertions of George Hardinge, Esq. M.P. one of the Judges there, and a Vice-President of this Society^c; and the Governors of the poor at Birmingham, have set on foot a plan of the same kind.

From such happy beginnings, co-operating with a general spirit of reform and diffusion of just sentiments, that every where appears; particularly from the good effect of Sunday-schools, on the poor of a less depraved description than those for whom the present plan is designed; the most flattering prospects present themselves, that human nature will at length assert her rights, society learn its true interests, and the sum of happiness be augmented beyond what has been known in any former period of the history of mankind.

^c Since this was written, Societies have been founded by his influence, upon the same general plan with ours, in the counties of Brecon and Glamorgan, supported by annual funds, and upon the most liberal scale.

END of the FIRST REPORT.

